



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE RELIGIOUS UNREST

CRAIG S. THOMS, PH.D.

Professor of Sociology in the University of South Dakota
Vermilion, South Dakota

Whether we like it or not, we shall have discussions of unrest for many a day. We shall also discuss the attitude which the church is to assume toward that unrest. Speaking generally, there seem to be at present two answers to this latter question. The first is that of the man who has no hope that God can use the unrest to make a better world, and so must destroy it. The other sees the possibility of bringing the spirit of Jesus into the unrest and so making it certain that the world of tomorrow will be more Christian than the world of today.

I

The Christian church has received its full share of criticism of late both from its own members and from others. Its present and future usefulness depends largely upon a fair valuation of its work by society, a valuation which is not easy, since each one's estimate is determined largely by personal attitude. For example, we cannot expect those who have chafed under the tyranny of a state church in European countries to be favorably disposed to any church in this country; we cannot expect the liquor interests to favor a church that opposes the liquor business; nor can we expect immoral men to approve a church that insists on morality.

But even when people are well disposed the task of evaluating the work of the church is difficult. Who can evaluate the influence of *In Memoriam*, of the Sistine Madonna, of Saint Paul's Cathedral, of a good wife and mother in the home, of a good family in the neighborhood, or of a single Christian missionary in the world? How much more difficult is it to evaluate an institution

like the church, which is so manifold in its labors, so pervasive in its influence, and historically so wrought into the fabric of our national thought and feeling.

During the world-war a prominent English committee made diligent inquiry to learn the attitude of English soldiers to religion and the church. The report has been published in a book entitled *The Army and Religion*. The editor of *Christian Work* summarizes the attitude of the soldier boys as follows:

The great majority of the men in the armies had not been in living touch with any church. "A torrent of criticism, with surprising unanimity was poured out on this point," says the committee. The central criticism was that the churches are out of touch with reality. There are contending creeds—contending over points that mean nothing to the average man. Church services seem unnatural. Hymns have no relation to life. Church teachings are remote and unreal. The church has not allied itself with the workers of the world in their struggle for reform. It is antiquated and out of touch with modern thought, cramped with tradition, full of

cant, subservient to the state instead of being its critic and being the world-power above the state. The point of all the criticism is that the church has not an independent life or a spiritual message, but is deeply tainted with the materialism of the world.

Not only from soldiers has the church received much criticism, but for years working men as a group have felt that the church was not adequately sympathetic with the laboring masses, but, on the other hand, silently sympathetic with capital.

Meanwhile it is alleged that the general public is decreasingly interested in the church and decreasingly influenced by it, a claim that seems to be justified by depleted congregations of non-church members.

While churches claim an increase of membership from year to year, it is a matter of common knowledge that no small part of the membership is merely nominal, that multitudes of church members, while unwilling to cut themselves off from the church, seldom attend services and have practically lost interest.

The most earnest spirits within the church are keenly conscious of these conditions, and they are accounted for by each according to his viewpoint. A considerable group clings tenaciously to the so-called "old theology" and alleges that the waning interest is due to the so-called "new theology." The new school believes that the old school is so remote from the thinking of our day as to have lost its power of appeal to the new age; while many recall the "better days" of our fathers and deplore what they regard as present-day degeneracy in morals.

II

It is only fair to say that soldiers do not claim to be saints because they are soldiers, nor do they claim to be different in personal character or in attitude to the church because they have been in the army. The army, by grouping our young men in large companies, has made their voice articulate, and it is worth much to know the mind of the young men of any nation; and yet that mind, though voiced under conditions of public admiration for heroic service which give it great power, is nevertheless largely determined by pre-army experience, individual training, and personal character. Indeed, it may well be that army conditions and experiences go far actually to disqualify men for passing judgment on the best methods of expending spiritual force for the betterment of society.

It is of great advantage also to have the mind of the laboring group become articulate. The church needs to know what working people think. But of course their attitude is determined largely by economic interests. One out of the crowd surrounding Christ said: "Teacher, tell my brother to divide the inheritance with me." But he said unto him, "Man, who made me a judge or a divider over you?" Christ did not represent any class, but assailed injustice in all classes. The church has endeavored to do the same, believing that thus it renders its largest service to society. Whatever judgment is passed upon the church can be fair and adequate only as it holds in view all classes, all conditions of men, and insists upon righteousness. As to what righteousness is in many economic relations, it is not

the church's province to decide, nor is it able to decide. After searching investigations, commissions appointed for the purpose are often unable to arrive at uniform conclusions.

It is alleged that people are drifting away from the church. It is fair to inquire whether, if that be true, it is the fault of the church or of the masses. A few years ago the *Independent* asked who would challenge the following as a true list of the interests that make up American life: (1) the ticker; (2) female apparel; (3) baseball bulletins; (4) the movies; (5) bridge whist; (6) turkey trotting; (7) yellow-journal headlines and "funny pages"; (8) the prize fight. It further asked if anyone would dispute that 100,000 Americans are genuinely interested and excited by these eight matters, to every 10,000 that are more than perfunctorily interested in religion, to every 5,000 really interested in politics, to every 1,000 interested in schools and education, to every 100 interested in reasonably good music, to every solitary individual interested in literature or science (see *Theories of Social Progress*, p. 111).

If the *Independent* is correct in its intimation, the separation of the masses from the church is no compliment to the masses, and the problem of the church in winning the masses to religion is apparent.

But why are church members themselves increasingly indifferent to the church? Because church members are human, and not markedly different from what they have been during the whole course of Christian history. What society, lodge, association, or public enterprise of any character is there in which

the few do not carry the responsibility, while the many are little more than hangers-on? Periodically throughout Christian history there have been times of indifference to the interests of religion, and also following such times great spiritual revivals. Christ himself came in such a time; the sixteenth-century Reformation was such a time, as were also the years preceding the Wesley movement. Every student is familiar with these pendulum-like movements of history and understands their great significance for sloughing off certain old things and making certain new beginnings.

At present several distinct situations are combining to create religious indifference, such as marked changes in religious thinking, which perplex many and destroy the faith of some; the tremendous eagerness for both wealth and pleasure; extensive production by machinery, which makes work monotonous and intensifies desire for recreation; the automobile, which takes the family for a ride instead of to religious services; and many other things.

Perhaps the fundamental reason for religious indifference, however, is that church attendance is not thought to be so necessary to "salvation" as formerly. To seek larger and finer life for another instead of seeking the "salvation" of one's own soul is an ethical step upward which many church members are unable to take.

Again, the progress in thought from literal suffering to spiritual loss as the condition of life hereafter has made shallow people indifferent to the whole problem of the future life. They are unable to appreciate Christ's contrast

between spiritual life and spiritual death. It requires physical symbols to move them, and when they no longer believe these symbols to be literal they become lethargic. They had thought of "salvation" as a spiritual ambulance to carry sick sinners safely to a heavenly hospital. They do not take kindly to the modern teaching that salvation is getting into the khaki for spiritual warfare and social service. Only the few make this adjustment without loss of spiritual purpose and activity.

Still again, when the passion and work of the church is enlarged so as to emphasize the building of Christ's kingdom on earth—socially, economically, politically, internationally—it is for many such a far cry from saving their own souls in heaven that they are like cars uncoupled from the engine. Having lost their dynamic they cannot follow.

The new dynamic of the church today, which is to give worthful life to others, both here and hereafter, requires of them sacrifice which means actual cross-bearing. They do not take kindly to giving up profiteering and to million-dollar campaigns to promote Christianity the world around. They weary of "drives" for humanitarian causes. Only the few joyfully "bear the cross."

The appeal of the church today for men to identify themselves with Christ for the building of the Kingdom of God on earth is a lifting appeal. But the church must go forward as Christ did, saying: "He that hath ears to hear, let him hear."

The conditions which confront the church, then, are: (1) that the masses are interested in less worthy things than

religion, from which it is difficult to win them; and (2) that the advance of thought within the church necessitates a more unselfish and self-giving Christian life than formerly. Instead of responding to the higher appeal, many who have been gathered into the church are simply indifferent, and are a hindrance rather than a help to its influence and work.

Are these facts not to the credit of the church? Is this not the history of spiritual growth throughout the centuries? Did Christ not say that the few entered the strait gate and the many went the broad way? When did the rank and file ever respond to high spiritual ideals and continuously heroic sacrifices? Only the few returned from Babylonian captivity to rebuild the Holy City and the Temple at great sacrifice; the many were absorbed with the pleasures, comforts, and profits of Babylonian life. The crowds followed Christ as long as he healed and fed them, and forsook him when he expressed his disappointment and urged upon them the deeper facts of spiritual life.

Too long the church has judged of its success by numbers. Numbers despised the early Christians; numbers attended the Roman shows to see Christians thrown to the lions, and thought it great sport; numbers rushed into the church in Constantine's day because it was the safe and popular thing to do, and they brought much of their heathenism with them. The church is greatly weakened because there are so many in it who are really not of it. The church has thought to save the world by getting the world into the church instead of by being an organized group of prophetic

souls to leaven the world with Christ's spirit in all the relations of life. The church has pared down its message and modified its demands to gather in numbers easily instead of uttering a ringing prophetic message and insisting, with the Master, that those who did not "take up their cross could not be his disciples."

It by no means follows, therefore, that the church is to be blamed because the crowds are not flocking to it. The progress in the teaching of the church from a vengeful God to a loving Father has raised the religious motive to a higher plane, and many fail to respond. The progress in thought from saving one's own soul hereafter to the building of a right life for both the here and the hereafter is a step forward which many fail to take. And more than all, the step upward, forward, and onward from the seeking of personal "salvation" to the joining with Christ in building his kingdom on earth, is one in which many are scarcely interested. In a word, the motives and purposes of the church have advanced and enlarged beyond the thinking of the masses, and even beyond the willingness of many in the church to follow.

The church is blamed because it does not interest itself more in the bread-and-butter problems of the masses. Working people want it to contend for labor as against capital. The soldiers welcomed the huts, entertainments, and all the physical ministries of the religious organizations. The Salvation Army was rightly praised for its doughnuts and hot coffee. With all this no fault can be found. The laborer's attitude is perfectly natural. The soldiers showed

splendid appreciation of all that was done for them; and while the physical ministries were rendered through the religious organizations, the means for rendering them were provided by all our people, irrespective of church relations.

But how many of those who rightly praised the Salvation Army responded to the higher things for which that noble Army stands, and but for which there would be no Salvation Army, viz., the renewal of life through Jesus Christ, loyalty to Christ as Master, a continuous battle with self for righteousness, a whole-hearted consecration to the service of others? It is one thing to receive doughnuts and coffee and praise the hand of the giver, and quite another thing to enter into the spirit and join the purpose of the giver. The first without the second, so much praised by the multitude, pauperizes the receiver under ordinary conditions. In this all experienced social workers agree, and organized charity is for the very purpose of preventing it.

How many of all the soldiers who were ministered to by the religious societies responded to the religious messages of these same societies? Some did, but they were not many in proportion to the numbers. But were it not for the spiritual response of men to the Christ there would be no Y.M.C.A., K. of C., Salvation Army, or even Red Cross. It ill becomes any who repel the spiritual message and fail to identify themselves with the Christian spirit to blame those who attempt Christian service because they do not serve better. All material service is but incidental, just as were Christ's healings and feeding

of the multitudes. The heart of the whole religious program is identification with Christ in spirit and purpose.

If the church pleaded the cause of labor against capital, as certain radical labor groups desire, would the laborers become Christians? Would they join the church? Would they forsake their sins? Would they strive for the amelioration of all classes after the manner of Christ?

Christ refused to become entangled with governmental questions as between Jews and Romans; he refused to become divider of material goods between contending claimants; he refused to be simply a worker of miracles and a feeder of multitudes. He knew full well that there was little hope of remedying conditions except as men were made better. He therefore held himself strictly to his spiritual task of renewing the hearts of men. All else he made subordinate and contributory. He preached righteousness for all classes, and by doing so he did most to promote both the rights of labor and the obligations of capital.

As a matter of fact, the church from Christ's time onward has pleaded the rights of labor. It has always been on the side of the oppressed as against the oppressor, on the side of the weak as against the strong, and it is today.¹ Go outside of the working group itself and count those who are seeking shorter hours, better working and living conditions, better schools and ampler playgrounds for children, better hospitals and more nurses, wiser charity organizations, and promoting a multitude of other enterprises for social amelioration.

Are they not Christians, and members of the church? Count the great philanthropists of our country, and the employers who are striving to do the right thing by their employees with respect to wages, hours, and working conditions. Are not most of them members of the church? And many who are not members are the product of the church through godly homes.

It is alleged that ministers have no message for the age, that they live apart from the stream of life, that they are institutionalized men. All men except anarchists are institutionalized men, and even anarchists are influenced by their group. The workingman's views are shaped by his work and his working organization. Republicans, Democrats, or Socialists hold convictions determined largely by party lines. The thoughts of educational men are largely determined by educational institutions. We are all fashioned in thought and feeling by our conditions and occupations.

Granting that ministers live somewhat apart from the stream of life, does it follow that they are not helpful to better living? Is the "stream of life" wholly a stream of dollars or pleasures or grinding toil? So do philosophers and artists and musicians live apart from the stream of life; but life needs philosophy and art and music. Life also needs the high idealism, the passion for righteousness, the hope and faith, of the church. These are our guides to the better future. Men who believe only in today are prone to call these "impractical." In society-building those are most practical who believe in the unattained achievements of tomorrow.

¹ See *The Workingman's Christ*, Part II.

It is affirmed that the church is losing its authority, and it is true. Priest and preacher formerly wielded an authority over the multitude no longer recognized. But this is simply one phase of progress toward democracy which is characteristic of all institutions. Development toward democracy places power decreasingly in the hands of any individual or functionary and increasingly in the hands of the people. Authority has passed from the home to society. No longer has a husband power to put away a wife at pleasure, or, if he so choose, to take the lives of children. In government power has passed from kings to the people. In politics there is no longer fear of the party lash; we freely vote for men and measures. The passing of authority from institutions to the people is true in the whole of life; it is progress toward democracy for which we are all thankful.

Religion of authority is poor religion at best. Only the religion that captures the heart, persuades the mind, and moves the man from within is of surpassing worth. Christianity, according to Christ, is a religion of love, and love cannot be commanded. The genius of Christianity is in perfect keeping with the modern trend toward democracy. Christ asked to be held up that he might win his way in the hearts of the people. The people are not to be commanded by the church but won by Christ. The supreme task of the church is to hold up Christ in terms and symbols of modern thought and in application to modern conditions.

Democracy is supplanting tottering kingdoms. As authority passes to the people, the solidity and permanency of

government increases. What is true in government will prove true in religion. Both psychology and sociology are teaching us that "mind is a vital whole," a social product built up by the interrelations and interactions of all minds. When religion is released from authority and intrusted to the social process, thus becoming a constituent phase of the social mind, it finds its strongest anchorage and its greatest certainty of pervasive continuance.

III

The church is in danger of forgetting that the world's religious progress does not consist in gathering men into any institution, even though it be called by a religious name. All institutions are for service. Human progress is marked as much by the neglect and decay of old institutions as by the rise of new ones. Institutions that do not adjust themselves to serve the needs of their age are doomed, and ought to be. Christianity is not a church but a principle of life which manifests itself like leaven working in the mass. The church might succeed as a formal institution, while Christianity died out of the world. Christ had to break away from Jewish institutions to find fertile ground for the growth of spiritual life. The Reformation was under the same necessity in the sixteenth century, and the evangelistic movement in the eighteenth century. Many times in history spiritual life has shown most vigorous growth by departing from the established forms and methods of the church.

It is not easy to adjust venerable institutions to rapidly changing conditions, and, as all well know, progress is

most certain when changes are not too rapid. This is especially true of religious institutions from the very nature of religious convictions and the reverence for religion in the hearts of most people. But it is scarcely less true of governmental institutions. The English method of governmental adjustment is better than French Revolutions.

It is doubtful if there is any other human institution of like size and significance that compares with the Christian church, not only in efforts at adjustment to changing conditions, but in successful adjustments.

It is impossible here to speak of the church as a whole, since there are conservative and progressive denominations, and conservatives and progressives within each denomination. This, of course, is the case with every social organization. The following movements in the church are eloquent testimony of an earnest spirit of adjustment to the times:

Not many years ago the Institutional Church Movement was discussed in practically every religious convention and "tried out" by many pastors. It often meant a fully equipped social center—gymnasiums, swimming-pools, reading-rooms, playrooms, entertainments, and other similar things. It was a wide departure from the former stately services of the church. It was an appeal to the young in this age of multiplied pleasures and excitements. But it has not succeeded in many places. Some pastors who tried it have abandoned it. It proves of doubtful wisdom unless made strictly subservient to the main religious objective, which is to lead people to follow Christ. But it is

a sincere effort at adaptation, and that is the point here.

Another effort at adjustment shows clearly in the different schools of theology—higher criticism and conservatism. An increasing number feel that all ideas and beliefs need to be adapted to modern ways of thinking, while the conservative group, with mechanical ideas of revelation, insist that there is no room for change, and that the old paths are the only safe ones. But there is here a sincere effort at adjustment, which for many has meant hard mental battling, real heart anguish, and some persecution.

Whatever may be thought of the character of present-day pulpit messages, they show heroic effort to fit into the times. The teaching of many pulpits is like a school of sociology with Jesus Christ all but left out, and some pulpits are turned into public forums for the discussion of current questions.

The church Union Movement is another phase of adaptation. It is making good headway and is in perfect keeping with the trend of the times toward unified and comprehensive organization in government, capital, labor, education, and many other phases of life.

The recent adaptations in missionary enterprise are very marked. In addition to the "simple gospel message" as formerly, there is emphasis upon education, medicine, engineering, and agriculture. There is also dividing of territory between denominations and unification of effort.

These endeavors, and others that might be mentioned, to adjust the thought and work of the church to changed conditions have caused great confusion, unrest, and difference of

opinion within the church itself. To many it seems that we have fallen upon untoward times, and that the church is falling to pieces. Let it be noted, however, that in this condition of conflicting ideas and restless confusion the church is not unlike government. Who shall say what the government of most of the continental nations of Europe will be one hundred years from now? One has said of the United States: "We are not a democracy, but in progress toward a democracy." But it begins to look as though we might not stop with democracy. The church, like government, is in a period of unrest and confusion; and the same qualities characterize the commercial and educational world. It is the condition of the age. It is like periodic conditions of the ocean when wind and waves meet; but the courageous swimmer says: "Come on in, the water's fine."

A similar period of restlessness and confusion has preceded every new era in history. There must be the breaking up of the old before the incoming of the new is possible. Christ's command to the troubled waters: "Peace, be still," was splendidly typical of the dominance of his spirit in that confused day. The Roman world was distracted by numberless religious superstitions, and it was in governmental, social, and economic confusion before it found a guiding force in the new spirit that came with Christianity. What unsettling of conditions, what confusion, what conflicting phases of thought and passion had the Crusades wrought before the Renaissance and the Reformation were possible? Again it was a new assertion of the dominance of the spirit of Christ.

Other instances are familiar to every student of history, and now again in government, industry, and religion there is restlessness, confusion, and conflict. Humanity is getting ready for a new birth of ideas and convictions, and is eager to be mastered by a dominant motive that is adequate, worthy, and powerful. The time has come for a new and fuller assertion of the spirit of Christ.

The task of the church in this day of restless confusion is to hold up Jesus Christ and to summon all interests—social, economic, governmental, and international—to his standards. What is Christian? That must be the question of the hour. By that criterion the whole of life must be judged—the claims of capital, the demands of labor, the methods of government, and the formation of international relationships. No other standard will satisfy, for no other is adequate. The most insistent need of our day is a ringing, prophetic message from the pulpits of the land summoning our people to the standard of Christ and judging all conduct by his spirit.

It is pathetic in this day of surging life to listen to a sermon on higher criticism of Amos or Hosea delivered to a listless congregation. Would that these mighty prophets were in the pulpits to summon pleasure-seekers and profiteers to righteousness, as they did in their own day.

It is equally pathetic to listen to the so-called "pure gospel" dressed in medieval theology or expressed in terms of Jewish symbolism. Such expression does not appeal to our day, and by many is not even understood. The facts of the gospel are forever the same,

although they grow in our understanding and application of them, as Christ said they would. Truth, to have power, must be expressed in terms and symbols of present-day thought and experience. Some new "wineskins" are needed to contain the progressive revelation of Christ which the Spirit has been giving through the centuries. The pulpit must make the world aware of the personal, living Christ, who speaks as never man spoke and who teaches with authority, a Christ who walks among men and summons all their deeds to the bar of his judgment. It must utter a prophetic summons to heroic living and brotherly serving. Laws will never adequately organize society. The hearts of men must be won to the ethics of Jesus. Church members must be summoned to live Christ's ethics or cease to call themselves Christians. The righteous and brotherly conduct of Christians in business and government must be a standing condemnation of all unrighteous and unbrotherly conduct.

It is no longer adequate to call upon men simply to save their own souls in heaven, whether the form of the summons be old or new. Few believe—and the number grows ever less—that any man will be saved in heaven unless he is battling to live Christ's ethics here. It is equally futile to talk about "social salvation" unless individual lives are changed. The personal man must get next to the personal Christ, and Christ must win and transform the man, or there is little hope either for individuals or society.

Men must be summoned to stand with Christ, for our day is luminous with

light from Christ upon all the relationships of life. What is Christian? It is Christian for employers to take lesser profits and pay more wages in order that workmen may have not only a livelihood but a worthful life. It is Christian for employees to work for employers as they would work for themselves. It is Christian for consumers to stop hunting bargains in order to eliminate sweatshops. It is Christian for merchants to hold profiteering little above highway robbery. It is Christian for great corporations to strike a fair balance between prices, profits, and wages. It is Christian for lawmakers to legislate against their own financial interests in order that all the people may have a "square deal."

The question here is not one of classes but of bringing the conduct of all classes to the standard of Christ. The doing of this involves the very fundamentals of our civilization. The profiteer suffers greater moral degeneration than does he who pays the extra price. Corporations cannot enslave workmen without enslaving their own spirits. Workmen cannot loaf on their jobs without deforming their manhood. No one can purchase too cheap goods, knowing that their cheapness means for someone too long hours and too small pay, without lowering the tone of his own humanity.

The church should summon men to such tests of conduct as Jesus would put to them were he here. Sermons are not "news." But I doubt not that if Jesus were preaching them they would be news, and that every Monday morning the dailies would blaze with head-

lines about the new challenge to our age, an age in which the United States sets an example for the world.

Thousands of our soldier boys lie buried on the hills of France, having freely and proudly given their lives to render a service to humanity. In the world-war the very soul of our nation was enlarged by our consciousness of international brotherhood. But in the United States Senate we witnessed the League of Nations opposed for months on an utterly selfish and materialistic basis. There was on the part of its opponents not an utterance of idealism, not a note of altruism, no sense of the responsibility of a strong, virile nation to promote brotherhood in the family of nations, no sense of national obligation to serve, no willingness to sacrifice any selfish material interest for the larger good for which our boys died. Is the time for noble deeds, for brotherly spirit, for sacrificing helpfulness over because we are no longer in arms? Are we a Christian nation?

In every town of five thousand population there are half-a-dozen churches, and congressional action is determined largely by public sentiment. Where is the voice of the church? Christ bade his followers put first the Kingdom of God. Efforts at church union, million-dollar campaigns, and more effective church organization are important in their places; but, lacking the enlarged and insistent message of Jesus for our day, they will not bring the rule of God among exploiting corporations, party-bound politicians, unscrupulous profiteers, inconsiderate workmen, and restless anarchistic spirits. "Speak unto my people that they go

forward," God commanded Moses. The church must hear the same command today if it would cross the Red Sea and Wilderness and Jordan of our age into the Promised Land of social and governmental peace and economic plenty for all. The church must utter an ampler message, a sterner demand, a call for men to fulfil the mind of Christ in the whole of life.

Men are attracted and commanded by a message that involves sacrifice and heroism. That fact was amply evident in the war. The day is past when virile men grow enthusiastic over saving their own souls, important as that is, and few longer believe that their own souls are to be saved by the old methods, as they understand them. But when they are summoned in the name of God and humanity to be loyal to the spirit of Christ, and to join with Christ and all real Christians in building Christ's kingdom of righteousness and brotherhood, they know full well that if they respond to that heroic call the saving of their own souls will take care of itself.

The church must awake to a fuller understanding of what is Christian and sound a call for loyalty to the spirit of Christ that involves heroic sacrifice. No other challenge will command the attention of our age. We may as well renounce Christianity altogether unless we are ready to be Christians according to the light and needs of our day.

It may as well be frankly admitted that Christianity is impracticable in business for men who purpose to live selfishly—for employers who do not care how their workmen live, and employees who do as little work as possible for their wages, for profiteers and exploiters

who do not render society adequate service for what they take, and for would-be statesmen who through self-seeking are unable to rise above petty politics. Men want to hear and need to hear again the ringing words of Christ: "Whosoever will not take up his cross and come after me cannot be my disciple"; and they want these words interpreted, not as an invitation to join

the church, but as a command to live in Christ's spirit and attitude toward God and men, and to practice righteousness and brotherhood in all life's relations.

What is Christian? The spirit of this age will know no rest until life is aligned to that standard. The church must be the prophet of the hour and declare: "Thus saith the Lord."

THE SAVED AND THE REGENERATE: A HERESY

REV. RICHARD ROBERTS

Church of the Pilgrims, Brooklyn, New York

The following article raises a question about which few people think. It may be that the distinction between terms is one of academic definition, or it may be also that it involves a real difference as to moral values of religious experience. At any rate, the article will repay careful consideration.

I

Are all the saved regenerate? Are only the regenerate saved? Some apology may perhaps be needed for recalling these ancient items of the Christian vocabulary; yet despite the fact that the words themselves are not nowadays frequently encountered in our religious terminology, the ideas they represent still govern us. And what is still more to the point, the conventional association of salvation and regeneration as different aspects of the same process colors all the religious thinking of the most unsparing modernists among us.

Mr. Bernard Shaw in his preface to *Androcles and the Lion* has entered a necessary protest against the undue

place which is given to what he calls "salvationism" in conventional Christianity. He is perhaps not familiar enough with Christianity as it is preached today to know that, at least in circles that are liberal or even liberalized, this emphasis has largely disappeared. It is only rarely in these days that the Gospel is preached in terms of escape and security. Mr. Shaw might have made a more general and a more valid point if he had first canvassed the extreme elasticity of the words "save" and "salvation" in their New Testament use. The persistency with which a "salvationist" content has been read into the Philippian jailer's question: "What shall I do to be saved?" when